THE IVDGEMENT OF THE SYNODE Holden at DORT,

Concerning the fiue Articles:

¶ As alſo their ſentence touching CONRADVS VORSTIVS.

ACTS. 15. 25. *It ſeemed good vnto vs, being aſſembled with one accord, &c.*

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THE IVDGEMENT OF THE NATIONALL SYNODE of the Reformed Belgique Churches, assembled at DORT,

ANNO 1618. and 1619.

In which SYNODE *were admitted* many Diuines of note, being of *the Reformed Churches.*

Of GREAT BRITAINE,
Of the Countie Palatine of RHENE,
Of HASSIA,
Of HELVETIA,
Of the Correspondence of WETERAV.
Of GENEVA,
Of BREME, and
Of EMBDEN,
Concerning the fiue Articles controuerted *in the Belgique Churches:*

Published (by reading in Latine in the great Church at DORT) May 6. 1619. stylo nouo.

¶ *Englished out of the Latine copie.*

THE PREFACE.

IN THE NAME OF our Lord and Sauiour IESVS CHRIST. Amen.

AMongst the manifold comforts, which our Lord and Sauiour Iesus Christ hath imparted to his Church militant in this troublesome pilgrimage, that is deseruedly extolled which he left vnto her at his departure to his Father into the heauenly San-

Euary, saying, I am with you alwayes vnto the end of the world. The trueth of this comfortable promise is manifested from time to time in all ages of the Church, which hauing from the beginning beene oppugned, not only by the open violence of enemies, and impiety of heretickes, but further by the vnderhand cunning of seducers, certainely, if at any time the Lord should haue left her destitute of the guarde of his sauing presence, she had now long since beene either oppressed by the power of tyrants, or, to her vtter ouerthrow, seduced by the fraud of impostors.

But that good shepheard, who loues his flocke to the end, for whom he hath layd downe his life, hath alwayes opportunely, and many times miracu-

lously

lously, with an outstretched arme, repressed the rage of persecutors, and discouered the winding by-pathes of seducers, and scattered their fraudulent purposes; by each of which he hath euidently shewed himselfe to be present in his Church. Faire euidence heereof is giuen in the histories concerning godly Emperours, Kings, and Princes, whom the Sonne of God hath so often raised vp for the safeguard of his Church, and inflamed with a holy zeale of his house; and by their means hath not onely curbed the fury of tyrants, but also, in his Churches behalf, when it grappled with false teachers, diuersly corrupting religion, hath procured the remedy of sacred Synods: wherein the faithful seruants of Christ haue ioyntly with their prayers, coun-

sailes,

failes, & labours couragiously stood for Gods Church, and his truth, fearelesly opposed the instruments of Satan, how soeuer changing themselues into Angels of light, rooted vp the weeds of errours, and dissention, preserued the Church in agreement of the pure religion, and left vnto posterity the sincere worship of God vncorrupted.

With like fauour our faithfull Sauiour hath giuen a testimony of his gracious presence at this time to the long distressed Church of the Low-Countries. For this Church being by Gods mighty hand set free from the tyranny of the Romish Antichrist, & from the fearefull idolatry of Popery, so often wonderfully preserued amids the dangers of a long-continuing war, and flourishing in the concord of true

doctrine, and of discipline to the praise of her God, the admirable increase of the weale-publike, and ioy of all other reformed Churches, hath first couertly, afterwards openly, with manifold both old and new errors beene assaulted by one Iames Harmans, alias Arminius, and his followers, assuming the title of Remonstrants, and brought into so great hazard through the ceaseleſſe turmoyles of scandalous dissentions, and schismes, that, had not our Saviours mercifull hand in time beene interposed, these flourishing Churches had beene vtterly consumed with the horrible flames of discord and schisme. But blessed for euer bee the Lord, who, after he had for a while bidden his countenance from vs (who had many wayes prouoked his

wrath and indignation) hath witnessed to the whole world, that hee is not forgetfull of his couenant, and despiseth not the sighes of his people.

For when in mans vnderstanding scarce any hope of remedy appeared, God did put into the mindes of the most illustrious and mighty LL. the States Generall of the vnited Prouinces, by the counsell and direction of the most renowned, and valiant Prince of Orange, to determine to meet with these outragious mischiefes by such lawfull meanes as haue beene long time approued by the example of the Apostles themselues, and of the Christian Church following them; and also heeretofore with great benefitte vsed euen in the Belgique Church it selfe: and by their autho-

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rity to call together a Synode out of all the Prouinces subiect to their gouernment, to bee assembled at Dort: *many most graue Diuines beeing intreated thereto, and obtained by the fauour of the most high and mightie* IAMES, *King of Great Britaine, and of most illustrious and potent Princes, Lantgraues, and Commonwealths, that by the common iudgement of so many Diuines of the reformed Churches, those opinions of* Arminius, *and his followers might accurately bee examined, and determined of by the rule of Gods word onely, the true doctrine established, and the false reiected, and concord, peace, and tranquillity (by Gods blessing) restored to the Church of the Low-Countries. This is that good gift of*

God, wherein the Belgique Churches triumph, and both humbly confesse, and thankefully professe the neuer-failing mercies of their Sauiour.

Wherefore (a fast, and publike prayers being formerly inioyned and performed in all the Belgique Churches by the authoritie of the chiefe Magistrate, for the deprecation of Gods anger, and imploring his gracious aide) this venerable Synode, assembled together at Dort in the name of the Lord, inflamed with the loue of Gods honour, and saluation of his Church, and vpon the inuocation of Gods holy name bound by oathe, that they would hold the sacred Scripture as the onely rule of their verdict, and demeane themselues in the hearing and determining of this cause with a

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good and vpright conſcience, hath diligently and with great patience labored heerein, to perſwade the chiefe patrons of theſe aſſertions, cited to appeare before them, more largely to vnfold their opinion concerning the fiue notorious controuerted Articles, as alſo the reaſons of ſuch their opinion. But they reiecting the iudgement of the Synode, and refuſing to anſwer to interrogatories in ſuch manner as was fitting: when as neither the admonitions of the Synod, nor inſtance of the generous and worthy Deputies of the States Generall, nay nor the command of the moſt illuſtrious & mighty Lords the States Generall themſelues, could preuaile any thing at all with them; the Synode, by the commandement of the ſayd Lords, the

States General, was faine to take another course, heeretefore vsed and receiued in ancient Synods. And so the search of their Tenets *concerning the fiue Articles was vndertaken out of their owne Bookes, Confessions; and Declarations partly heeretofore set foorth, partly now exhibited to this Synod.*

Which search, and examination being now by Gods singular mercie dispatched, and finished with all diligence, conscience, and faithfulnesse, and with the ioynt consent of all and euery one; this Synod for the aduancement of Gods glory, for the vpholding of that truth which leadeth to saluation, and for the maintaining of peace and tranquillity as well in mens consciences, as in the Belgique Churches,

ches, determineth to publiſh this their Iudgemẽt; *wherein the true doctrine agreeable with Gods word, touching the fiue foreſaid heads of doctrine is declared, and the falſe and diſagreeing with Gods word, is reiected; as followeth.*

THE

THE DOCTRINE OF PREDESTINATION, and the points thereto *annexed*,

(*WHICH THE SYNOD* of DORT iudgeth to be agreeable to *Gods word, and hitherto to haue beene* receiued in the Reformed Churches)

Layd open in certaine Articles.

THE FIRST CHAPTER or head of Doctrine, namely *concerning Gods Predeſtination.*

The firſt Article.

FOraſmuch as all men haue ſinned in *Adam*, and are become guiltie of the curſe, and eternall death, God had done wrong vnto no man, if it had pleaſed him to leaue all mankind in ſin, and vnder the curſe, and to condemne them for ſinne: according to thoſe words of the Apoſtle, *Rom.* 3.19. *All the world is guilty before God.* And verſe 23. *All haue ſinned, and come ſhort of the glory of God.* And *Rom.* 6.23. *The wages of ſinne is death.*

II.

But heerein was the loue of God made manifeſt, *In that he ſent his onely begotten Sonne into the world, that whoſoeuer beleeueth in him might not periſh, but haue life euerlaſting*, 1. *Ioh.* 4. 9. *Ioh.* 3.16.

III.

And that men may bee brought vnto faith, God in mercy ſends Preachers of this moſt ioy-

full meſſage, to whom he will, and when he will: by whoſe miniſterie, men are called vnto repentance and faith in Chriſt crucified, *Rom.* 10.14.15. *How ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher? and how ſhall they preach except they bee ſent?*

IV.

Whoſoeuer beleeue not theſe glad tydings, the wrath of God remaines vpon them: but they which receiue them, and embrace our Sauiour Ieſus with a true and liuely faith, they are deliuered by him from the wrath of God, and deſtruction, and eternall life is giuen them.

V.

The cauſe, or fault of this vnbeliefe, as of all other ſinnes, is in no wiſe in God, but in man. But faith in Ieſus Chriſt, and ſaluation through him is the free gift of God, as it is written; *Epheſ.* 2.8. *By grace yee are ſaued, through faith, and that not of your ſelues, it is the gift of God.* In like maner, *Phil.* 1.29. *Vnto you it is (freely) giuen to beleeue in Chriſt.*

VI.

But whereas in proceſſe of time, God beſtoweth faith on ſome, and not on others, this proceedes from his eternall decree. For *from the beginning of the world God knoweth all his workes*, *Acts* 15.18. *Epheſ.* 1.11. According to which decree, he graciouſly ſoftens the hearts of the elect, howeuer otherwiſe hard; and as for thoſe that

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are not elect, he in iust iudgment leaueth them to their malice and hardnesse.

And heere especially is discouered vnto vs the deepe, and both merciful and iust difference put betweene men, equally lost; that is to say, the decree of Election, and Reprobation, reuealed in Gods Word. Which as peruerse, impure, and wauering men doe wrest vnto their owne destruction, so it affords vnspeakable comfort to godly, and religious soules.

VII.

Now Election is the vnchangeable purpose of God, by which, before the foundation of the world, according to the most free pleasure of his will, and of his meere grace, out of all mankinde, fallen, through their owne fault, from their first integrity into sinne and destruction, he hath chosen in Christ vnto saluation a set number of certaine men, neither better, nor more worthy then others, but lying in the common misery with others: which Christ also from all eternity he appointed the Mediator, and Head of all the Elect, and foundation of saluation; and so he decreed to giue them to him to bee saued, and by his Word, and Spirit, effectually to call, and draw them to a communion with him: that is, to giue them a true faith in him, to iustifie, sanctifie, and finally glorifie them, beeing mightily kept in the communion of his Sonne, to the demonstration of his mercy, and praise of the riches of his glorious grace, as it is written, *Ephes.* 1. 4. 5. 6.

Hee hath choſen vs in (Christ) *before the foundation of the world, that wee ſhould bee holy, and without blame before him in loue. Hauing predeſtinated vs vnto the adoption of children by Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein hee hath made vs accepted in the beloued* and *Rom. 8. 30. Whom hee hath predeſtinated, them alſo hee hath called, and whom he hath called, them alſo hee hath iuſtified, & whom he hath iuſtified, them alſo he will glorifie.*

VIII

This Election is not manifold, but one and the ſame of all, which are to be ſaued, both vnder the old, & new Teſtament, becauſe the Scripture ſpeakes but of one only good-pleaſure, purpoſe, and counſell, of the will of God, by which hee hath choſen vs from eternity both vnto grace, and glory, both vnto ſaluation, and the way of ſaluation, which he hath prepared, that we ſhould walke therein.

IX.

This ſayd Election was made, not vpon foreſight of faith, and the obedience of faith, holineſſe, or of any other good quality, or diſpoſion (as a cauſe or condition before required in man to bee choſen) but vnto faith, and the obedience of faith, holineſſe, &c. And therefore Election is the fountaine of all ſauing good; from whence faith, holineſſe, and the reſidue of ſauing gifts, laſtly euerlaſting life it ſelfe, doe flow, as the fruits, ad effects thereof; according to that

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of the Apostle, *Ephes.* 1.4. *He hath chosen vs,* (not because wee were, but) *that wee should bee holy, & without blame before him in loue.*

X

The true cause of this free Election is the good-pleasure of God, not consisting heerein, that, from among all possible meanes, he chose some certaine qualities, or actions of men as a condition of saluation: but herein, that out of the common multitude of sinners he culled out to himselfe, for his owne peculiar, some certaine persons, or men; as it is written, *Rom.* 9. 11. *Yet the children were borne, when they had neither done good nor euill, &c. It was sayde vnto her* (namely to *Rebecca*) *The elder shall serue the younger, as it is written, I haue loued Iacob and hated Esau,* and *Acts* 13.48. *As many, as were ordained to eternall life, beleeued.*

XI

And as God himselfe is most wise, vnchangeable, omniscient, and omnipotent: so the Election made by him can neither be interrupted nor changed, reuoked, or disanulled, the elect cast away, nor their number diminished.

XII

Of this their eternall, and immutable election vnto saluation, the elect, in their time (although by seuerall degrees, and in a different measure) are assured, and that, not by searching curiously, into the depths and secrets of God, but by obseruing in themselues, with spirituall ioy and holy

plea-

pleasure, the infallible fruits of electiō, signed out vnto vs in Gods word, such as are, a true faith in Christ, a filiall feare of God, griefe for our sinnes according to God, hungring and thirsting after righteousnesse, &c.

XIII

Out of sense, & certainty of this election, the children of God dayly draw more & more matter of humbling themselues before God, of adoring the depth of his mercies, of purifying themselues, and of louing him feruently, who first loued them so much: so farre is this doctrine of election, & the meditation thereof, from making them carnally secure, backward in obseruing Gods commaundements. Which abuse by Gods iust iudgement is wont to befall those, who either rashly presume, or vainely and malapartly prate of the grace of election, refusing withall to walke in the wayes of the elect.

XIV

And as this doctrine touching Gods election was by Gods appointment declared by the Prophets, Christ himselfe, and the Apostles, aswel vnder the old Testament, as the new, and afterwards commended to the records of holy Writ: so at this day in Gods Church (for which it is peculiarly ordeined) it is to bee propounded with the spirit of discretion, religiously, and holily, in it place and time, without any curious searching into the wayes of the most High, and that to the glory of Gods most holy name, and liuely comfort of his people. More-

XV

Moreouer, the holy Scripture heerein chiefly manifests, and commends vnto vs this eternall and free grace of our election, in that it further vvitnesseth, that not all men are elected, but some not-elected, or passed ouer in Gods eternall election, vvhom doubtlesse God in his most free, most iust, vnreproueable, and vnchangeable good-pleasure hath decreed to leaue in the common miserie (vvhereinto by their ovvne default they precipitated themselues) and not to bestovv sauing faith, and the grace of conuersion vpon them, but leauing thē in their ovvn vvaies, and vnder iust iudgement, at last to condemne, and euerlastingly punish them, not onely for their vnbeleefe, but also for their ovvne sinnes, to the manifestation of his iustice. And this is the decree of Reprobation, vvhich in no vvise makes God the author of sinne (a thing blasphemous once to conceiue) but a fearefull, vnreproueable, and iust Iudge, and reuenger.

XVI

Those, vvho as yet do not effectually perceiue in themselues a liuely faith, or a sure confidence of heart in Christ, the peace of conscience, an endeuour of filial obedience, a glorying in God through Christ, and neuertheless vse the meanes, by vvhich God hath promised, that he wil vvork these things in vs, such as these ought not be cast dovvne at the mention of Reprobation, nor reckon themselues amongst the reprobate, but must

diligẽtly gō forward in the vſe of thoſe means, & ardently deſire, and humbly & reuerently expect the good hovvre of more plentifull grace. Much leſſe then ought thoſe to be terrified vvith the doctrine of Reprobation, vvho, albeit they hartily deſire to turne vnto God, to pleaſe him onely, and bee deliuered from this body of death, yet cannot make ſuch progreſſe in the vvay of godlineſſe, and faith, as they vviſh. For our mercifull God hath promiſed that he vvill not quench the ſmoaking flaxe, nor breake the ſhaken reede: But to thoſe, vvho forgetting God, and our Sauiour Ieſus Chriſt, haue vvholly enthralled themſelues to the cares of the vvorld, and pleaſures of the fleſh, this doctrine is not vvithout cauſe terrible, ſo long as they are not ſeriouſly conuerted vnto God.

XVII.

Seeing wee muſt iudge of Gods will by his word, vvhich teſtifies vnto vs that the children of the faithfull are holy, not in their ovvne nature, but by benefit of the gracious couenant, vvherin they together vvith their parents are cōpriſed; godly parents ought not to doubt of the election and ſaluation of their children, vvhom God cals out of this life in their infancie.

XVIII

Whoſoeuer murmures at this grace of free election, and ſeuerity of iuſt Reprobation, vve ſtop his mouth vvith that of the Apoſtle, Rom. 9. 20. *O man who art thou, that replieſt againſt God?* And

that

that of our Sauiour. Math. 20. 15. *Is it not lawfull for me to doe what I will with mine owne?* But vvee for our part, religiously adoring these mysteries, cry out vvith the Apostle. Rom. 11. 33. 34. 35. 36. *O the depth of the riches both of the wisedome, and knowledge of God! How vnsearchable are his iudgements, and his waies past finding out? For who hath knowne the minde of the Lord? Or who hath been his Counseller? Or who hath giuen to him first, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to him be glory for euer. Amen.*

A REIECTION OF the Errors wherwith the Churches of the Low-Countries haue now a long time beene troubled.

The Synode hauing deliuered the Orthodoxe doctrine concerning Election and Reprobation, reiectes the errours of those,

First,

WHo teach, that *the will of God to saue such as shall beleeue, and perseuere in faith, and the obedience of faith, is the whole and entire decree of Election vnto salvation, and that nothing else concer-*

ning this decree is reuealed in the word of God. For these teachers deceiue the simpler sort, and plainly gainsay the holy Scripture, vvhich vvitnesseth, that God not only vvill saue such as shall belieue: but also from eternity hath chosen some certaine men, vpon vvhom, rather then others, he vvould bestovv faith in Christ, and perseuerance; as it is vvritten, Ioh. 17.6 *I haue declared thy name vnto the men which thou gauest me.* In like manner, Act. 13.48. *As many as were ordained vnto eternall life, beleeued.* And Ephe. 1.4. *He hath chosen vs before the foundation of the world, that we should be holy, &c.*

II

Which teach, that *the election of God vnto saluation is manifold, one generall and indefinite; another singular, and definite: and this againe either incomplete reuocable, not-peremptory, or conditionall: or else complete, irreuocable, peremptory, or absolute.* Likevvise that *there is one election vnto faith, another vnto saluation: so that election vnto iustifying faith may bee without peremptorie election vnto saluation:* For this is a figment of mans braine deuised vvithout any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chaine of saluation. Rom. 8.30. *Whom he hath predestinated, them also he hath called, and whom he hath called, them also he hath iustified, and whom he hath iustified, them also he hath glorified.*

III.

Who teach, that *the good pleasure and purpose of God, whereof the Scripture makes mention in the doctrine*

doctrine of election, doth not consist heerein, that God did elect some certaine men rather then others; but in this, viz. that God from among all possible conditions (amongst which are the workes of the Law also) or out of the ranke of all things did choose, as a condition vnto saluation, the act of faith (in it selfe ignoble) and the imperfect obedience of fayth, and was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of euerlasting life. For by this pernicious error, the good pleasure of God, and merit of Christ is weakned (besides that, by such vnprofitable questions men are called off from the trueth of free Iustification, and from the single plaineneſſe of the Scriptures;) and that of the Apostle is outfaced as vntrue, 2 Tim. 1, 9. *God hath called vs with a holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the world began.*

IV

VVho teach, that *in the election vnto faith this condition is formerly required, viz. That a man vse the light of reason aright, that hee bee honest, lowly, humble, and disposed vnto life eternall, as though in some sort election depended on these things.* For these teachers haue a strong tang of Pelagius, and, broadly enough, tell the Apostle that he is wide, when he sayth, Ephe. 2, 3, &c. *wee all had our conuersation in times past, in the lusts of our flesh, fulfilling*

filling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. But God which is rich in mercy, through his great loue, wherewith he loued vs, euen when wee were dead in sinnes, hath quickened vs together with Christ (by grace ye are saued) and hath rayſed vs vp together, and made vs sit together in heauenly places in Christ Iesus, that he might shew in the ages to come the exceeding riches of his grace, in his kindnesse towards vs through Iesus Christ. For by grace ye are saued through faith, and that not of your selues: it is the gift of God, not of workes, lest any one should boast.

V

Who teach, that *the incomplete and not-peremptory Election of singular persons is made by reason of foreseene faith, repentance, sanctity, and godlines begun, or continued for some time: but the complete, and peremptory election by reason of the finall perseuerance of foreseene faith, repentance, sanctity and godlinesse; and that this is the gracious, and Euangelicall worthinesse, by which hee that is chosen, becomes worthier then he that is not chosen: and therefore that faith, the obedience of faith, sanctity, godlinesse, and perseuerance are not the fruits or effects of vnchangeable election vnto glory, but conditions and causes,* sine quibus non (that is to say, without which a thing is not brought to passe) *before required, and foreseene, as already performed by those, who are completely to bee chosen.* A thing repugnant to the whole Scripture,

Scripture, which euery where beats into our eares and hearts, these and such like sayings. Rom. 9, 11, *Election is not of workes, but of him that calleth:* Acts 13, 48. *As many as were ordained vnto life eternall beleeued,* Ephesians 1. 4, *He hath chosen vs that we should be holy.* Ioh. 15, 16. *Ye haue not chosen me, but I haue chosen you.* Rom. 11. 6. *If of grace, not of workes.* 1. Ioh. 4. 10. *Heerein is loue, not that we loued God, but that hee first loued vs, and sent his sonne, &c.*

VI

Who teach, that *not all election vnto saluation is vnchangeable, but that some which are elected, withstanding Gods decree, may perish, and for euer doe perish:* By which grosse error they both make God mutable, and ouerthrow the comfort of the godly concerning the certainety of their saluation, and contradict the holy Scriptures teaching, Matt. 24. 24. that the *elect cannot bee seduced.* Ioh. 6. 39. that Christ *doth not loose those which are giuen to him of his father.* Rom. 8. 30. That God *whom he hath predestinated, called, iustified, them hee doeth also glorifie.*

VII

Who teach, that *in this life there is no fruite, no sense, no certainety of immutable election vnto glory, but vpon condition, contingent, and mutable.* For besides

beſides that it is abſurd to make an vncertain certainty, theſe things are contrary to the experience of the godly: who with the Apoſtle, triumph vpon the ſenſe of their election, and extoll this benefit of God, who reioyce, with the diſciples, according to the admonition of Chriſt, Luc. 10, 20, that *their names are written in heauen*: and laſtly who oppoſe the ſenſe of their election againſt the fiery darts of diuelliſh temptations, demanding, Rom. 8, 33, *Who ſhall lay any thing to the charge of Gods elect?*

VIII.

VVho teach, that *God out of his meere iuſt will hath not decreed to leaue any man in the fall of Adam, and common ſtate of ſinne and damnation, or to paſſe ouer any in the communication of grace neceſſary vnto faith and conuerſion.* For that ſtands firme. Rom. 9, 18. *He hath compaſſion vpon whom he will, and whom he will he hardens.* And that Matth. 13, 11. *To you is giuen to know the myſteries of the kingdome of heauen, but to them it is not giuen.* In like maner, Matth. 11, 25, 26. *I glorifie thee, o Father, Lord of heauen and earth, that thou haſt hidden theſe things from the wiſe, and vnderſtanding men, and haſt reuealed them vnto babes. Euen ſo, o Father, becauſe thy good pleaſure was ſuch.*

IX. Who

IX

Who teach, that *the cause, why God sends the Gospel rather vnto this Nation then to another, is not the meere and onely good pleasure of God, but because this Nation is better, and more worthy of it then that, vnto which hee hath not communicated the Gospel.* For *Moses* gainesaies this, speaking thus vnto the people of Israel, *Deut.* 10. 14. 15. *Behold, heauen and the heauen of heauens is the Lords thy God, and the earth with all that therein is: notwithstanding the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.* And Christ *Matth.* 11. 21. *Woe bee to thee, Corazin, woe bee to thee Bethsaida: for if the great workes which were done in you, had beene done in Tyrus, and Sidon, they had repented long agone in sackecloth and ashes,*

THE SECOND CHAPTER or head of Doctrine, concerning *Christs death and the redemption of men by it.*

The first Article.

GOD is not onely most mercifull, but most iust also. Novv his iustice requires (as hee hath reuealed himselfe in his vvord) that our sinnes committed against his infinite Maiestie, be punished not vvith temporall paines onely, but eternall also, and those both of body and soule: vvhich punishments vvee can not escape, vnlesse Gods iustice bee satisfied.

II

But seeing vve our selues cannot make satisfaction, and free our selues from the vvrath of God, God of his infinite mercy hath giuen his onely begotten sonne to become a surety for vs, who, that hee might satisfie for vs, vvas made sinne, and a curse vpon the crosse for vs, or in our stead.

III

This death of the sonne of God is the only, and most perfit sacrifice, and satisfaction

for

for ſinnes, of infinite price, and value, abundantly ſufficient to expiate the ſinnes of the vvhole vvorld.

IV

And therefore this death is of ſo great value and price, becauſe the perſon, vvhich ſuffered it, is not onely a true, and perfitly holy man, but the onely begotten ſonne of God alſo, of the ſame eternall, and infinite eſſence vvith the Father, and the holy Ghoſt: ſuch an one as it behooued our Sauiour to be. Againe, becauſe his death vvas ioyned vvith a feeling of Gods vvrath and of the curſe, vvhich vve had deſerued by our ſinnes.

V

Furthermore it is the promiſe of the Goſpel: That vvhoſoeuer beleeues in Chriſt crucified, ſhould not periſh, but haue life euerlaſting: Which promiſe together vvith the iniunction of repentance and faith, ought promiſcuouſly, and vvithout diſtinction, to be declared and publiſhed to all men and people, to vvhom God in his good pleaſure ſends the Goſpel.

VI

But foraſmuch as many beeing called by the Goſpel doe not repent, nor beleeue in Chriſt, but periſh in their infidelitie, this comes not to paſſe for vvant of, or by any inſufficiency of the ſacrifice of Chriſt offered vpon the croſſe, but by their ovvne proper fault.

VII

But as many as truely beleeue, and are freed by Christs death from their sinnes, and saued from destruction; they by Gods grace alone (which hee owes to no man) giuen vnto them from eternity in Christ, obtaine this benefit.

VIII

For this was the most free counsell, gracious will, and intention of God the Father, that the liuely and saving efficacie of the most precious death of his sonne should manifest it selfe in all the elect, for the bestowing vpon them only iustifying faith, and bringing them infallibly by it vnto eternall life; that is, God willed, that Christ by the blood of his crosse (whereby hee was to establish a new couenant) should effectually redeeme out of euery people, tribe, nation, and language, all them, and them onely, who from eternity were elected vnto saluation, and giuen to him of the Father, that hee should bestow faith on them (which as also the other saving gifts of the holy Spirit, hee purchased for them by his death) that by his blood he should cleanse them from all sinnes both originall, and actuall, as well committed after, as before they beleeued, and finally should present them before him in glory without all spot, or blemish.

IX

This counsell proceeding from his eternall loue toward the elect, the gates of Hell bootlesly

resisting,

resisting it, hath from the beginning of the world to this present time, beene mightily fulfilled, & hereafter also shall be fulfilled: so that the elect in their times must bee gathered into one, and there must always bee some Church of the beleeuers founded in the blood of Christ, which cõstantly louing, steadfastly worshiping, and here and for euer and euer praysing him her Sauiour, who laid downe his life vpon the Crosse for her, as the bridegroome for his bride.

A REIECTION of the Errours.

*The Synode hauing deliuered the Or-*thodoxe doctrine, reiecteth the errours of them;

First.

WHo teach, that *God the Father ordained his Sonne vnto the death of the crosse without any certaine & determinate counsell of sauing any particular man expressely; so that its necessitie, profitte, ad dignity, might haue remained whole, and sound, & perfect, in euery respect, complete, and intire, to the impetration of Christs death, although the obtyined redemption had neuer actually beene applied to any particular person.* For this assertion is reprochful vnto the wisedome of God the Father, & the merit of Iesus Christ, & contrary to the Scripture; Where our Sauiour Christ sayth, Ioh. 10.15. *I lay downe my*

my life for my sheepe. (verſ. 27.) *and I know them.* And the Prophet Iſaiah ſpeaks thus of our Sauiour. Iſa. 53. 10. *When he ſhall make his ſoule an offering for ſinne, hee ſhall ſee his ſeed, and prolong his dayes, & the Will of the Lord ſhall proſper in his hand.* Laſtly, it ouerthrowes an article of our faith: namely that, wherein we beleeue, that there is a Church.

II

Who teach, that *this was not the end of Chriſts death, that he might eſtabliſh a new couenant of grace by his blood, but that he might onely procure vnto his Father the bare right of making againe with men any couenant whatſoeuer, whether of grace, or of workes.* For this thwarteth the Scripture, which teaches that Chriſt is made the ſuretie, *and mediatour of a better, that is, a new couenant.* Heb. 7. 22. & Heb. 9. 15. 17. *The Teſtamẽt is confirmed when men are dead.*

III

Who teach, that *Chriſt by his ſatisfaction did not certainely merit for any man ſaluatiõ it ſelfe, & faith, by which the ſatisfactiõ of Chriſt may be effectually applied vnto ſaluation, but onely, that he purchaſed to his Father a power, or reſolutiõ to enter into a new match with mankind, & to preſcribe thẽ what new cõditions ſoeuer hee pleaſed: the performance of which conditions ſhould depend vpon mans free will, & that therefore it might fall out that either no man, or euery man might fulfill thẽ.* For theſe eſteeme too too baſely of Chriſts death, in no wiſe acknowledging the chiefeſt, and moſt excellent fruit, and benefit procured thereby, & call vp againe the Pelagian error out of hell.

Who

IV

Who teach, that *the new Couenant of grace which God the Father, by the mediatiõ of Christs death made with men, doth not consist heerein, viz. That we are iustified before God, and saued by faith, in so much as it apprehends the merit of Christ: but heerein, viz. that God, the exaction of perfit legall obedience being abrogated, reputes faith it selfe, & the imperfit obedience of faith for profite obedience of the law, and graciously thinkes it worthy of the reward of eternall life.* For these contradict the scripture. Rom. 3. 24. 25. *All are iustified freely by his grace, through the redẽption*, that is, *in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood.* And, with wicked *Socinus*, they bring in an vncouth, and strange iustification of man before God, cõtrary to the consent of the whole Church.

V

Who teach, that *all men are receiued into the state of reconciliation & grace of the couenant, so that no body shall be condemned for originall sinne, nor, in respect of it, be liable vnto death or damnation, but that all are acquitted, and freed from the guilt of that sinne.* For this opinion is contrary to the Scripture, which affirmes, that *we are by nature the children of wrath*

VI

Who employ the distinction of *impetration*, & *applicatiõ*, to the end that they may infuse this opposition into vnskilfull and vnwary wits, namely; that *God, as much as concernes him, would conferre*

vpon

vpon all men equally these benefits, which are procured by Christs death. And whereas some, rather then others, are made partakers of forgiuenesse of sinnes, and life eternall, that this diuersitie depends vpon their owne free will, applying it selfe vnto grace indifferently offered: but not vpon the singular gift of mercie, effectually working in them rather thē others, that they may apply this grace vnto themselues. For they, whilest they beare the world in hand, that they propound this distinctiō with a sound meaning, goe about to make the people drinke of the poysonous cup of Pelagianisme.

VII

Who teach, that *Christ neither could, nor ought to die, neither did die for those, whom God dearely loued, and chose vnto eternall life, seeing such stood in no need of Christs death.* For they contradict the Apostle, who sayeth; Gal. 2. 20. *Christ loued me, and gaue himselfe for me.* In like manner, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne? it is Christ which is dead*, to wit, for them. And our Sauiour auerring, Ioh. 10. 15. *I lay downe my life for my sheepe.* And Ioh. 15. 12. 13. *This is my commandement, that ye loue one another, as I haue loued you: greater loue then this hath no man, that a man lay downe his life for his friends.*

THE

THE THIRD AND Fourth Chapters, or Doctrinall Heads, namely, concerning MANS CORRVPTION,

And conuersion to God, together vvith *the manner thereof.*

The first Article.

MAn in the beginning, being made according to Gods Image, vvas adorned in his minde vvith true, and sauing knovvledge of his Creator, and of things spirituall, in his vvill and heart with righteousnesse, in all his affections with puritie; and so vvas in all his parts, and faculties holy: But he, by the Diuels instigation, and libertie of his ovvne vvill, reuolting from God, bereaued himselfe of these excellent gifts, and contrarivvise, in lieu of them, hee gat in his minde horrible darknesse, vanitie, and crookednesse of iudgement, in his heart and vvill, malice, rebellion, and obduration, and in all his affections impuritie.

II

And such as man vvas after his fall, such children he begat, namely a corrupt issue from a cor-

rupt father, this corruption being by the iuſt iudgment of God deriued from Adam to all his poſteritie (Chriſt onely excepted) and that not by imitation (as of old the Pelagians vvould haue it) but by the propagation of nature vvith her infection.

III.

All men therefore are conceiued in ſinne, and borne the children of vvrath; vntovvard to all good tending to ſaluation, forvvard to euill, dead in ſinnes, ſlaues of ſinne; and neither vvill, nor can (vvithout the grace of the holy Ghoſt regenerating them) ſet ſtreight their ovvne crooked nature, no not ſo much as diſpoſe themſelues to the amending of it.

IIII

Certes, there are ſtill in lapſed man ſome remainds of the light of nature, by vertue vvhereof he reteineth ſome principles concerning God, & of things naturall, and of the difference betvveen good and euill, as alſo hee ſheweth ſome care of vertue, and of outvvard diſcipline: But ſo farre ſhort is hee from being enabled by this inbred light, to come to the ſauing knovvledge of God, and to conuert himſelfe vnto him, that hee doth not make right vſe thereof in naturall things, and ciuill affaires: nay, that vvhich it is, hee many vvaies defileth it all, and vvith-holdeth it in vnrighteouſneſſe; and by ſo doing becometh vnexcuſable before God.

As

V

As it is vvith him for the light of nature, so is it also touching the Decalogue, or ten Commandements, deliuered to the Ievves from God in speciall manner by the hand of Moses. For, inasmuch as the Lavv doth indeed lay open the grieuousnesse of sinne, and more and more deepely atteindeth man at the barre of Iustice, but neither reacheth forth any remedie, nor affoordeth strength to vvade out of miserie, and so beeing vveakened through the flesh, it leaueth a sinner vnder the curse, it is not possible that by it a man should obtaine sauing grace.

VI

That therefore, vvhich neither the light of nature, nor the Lavv could doe, God bringeth to passe by the power of the holy Ghost, through his word, or the ministerie of Reconciliation, namely the Gospel concerning the Messias, wherby it pleased God to saue those that belieue, aswell vnder the Old, as Nevv Testament.

VII

Vnder the old Testament God discloſed vnto but a fevv this secret of his vvill, but in the nevv (the distinction of people being taken avvay) he manifesteth the same vnto many. The cause of vvhich his diuers dispensation is not to be imputed to the vvorthinesse of one nation aboue another, or to the better vsing of the light of nature by some then by other-some, but to Gods most free good-pleasure, & vndeserued loue. And ther-

fore they, to vvhom, vvithout any their good deſert, nay, notvvithſtanding their ill deſert, ſo great a fauour is vouchſafed, are bound for their part, to acknovvledge the ſame vvith all humilitie, and thankfulneſſe, and as for others, to whom ſuch grace is not affoorded, without curious ſifting, to admire (vvith the Apoſtle) the ſeueritie and iuſtice of Gods iudgements vpon them.

VIII

Now, as many ſoeuer as are called by the Goſpell, are called ſeriouſly. For God by his word doth ſeriouſly, and moſt truly declare, what is acceptable to him, namely, that thoſe that are called, come vnto him: and moreouer doth ſeriouſly promiſe to all ſuch, as come to him, and beleeue in him, reſt for their ſoules, and life eternall.

IX

Whereas many, being called by the Goſpell, doe not come, and are not conuerted, this default is not in the Goſpell, nor in Chriſt offered by the Goſpel, nor in God, who calleth them by his Goſpel, and moreouer beſtovveth diuers ſpeciall giſts vpon them, but in themſelues, that are called; of vvhom ſome are ſo careleſſe, that they giue no entrance at all to the word of life: others entertaine it, but ſuffer it not to ſinke into their hearts, and ſo, hauing onely a fading ſmacke of ioy, bred by a temporary faith, afterward become reuolters: others choake the ſeede of the vvord vvith the thornes of vvorldly cares, and fleſhly pleaſures, and ſo bring forth no fruit at all,

as

as our Sauiour teacheth vs in the parable of the ſovver, Matth. 13.

X

But vvhereas others, being called by the miniſtery of the Goſpel, doe come, and are conuerted, this is not to be aſcribed vnto man, as by his free-vvill differencing himſelfe from others, enabled vvith the ſame, or vvith like ſufficient grace for their beleefe, and couuerſion (ſo *Pelagius*, in the pride of his hereſie, vvould haue it) but muſt bee attributed vnto God, vvho, as hee hath from all eternity choſen in Chriſt thoſe, that are his, ſo in proceſſe of time effectually calleth thē, enduing them vvith the gift of faith, and repentance, and deliuering them out of the povver of darkeneſſe, tranſlateth them into the kingdome of his Son, to the end, that they ſhould magnifie him, vvho hath ſo mightily called them out of darkeneſſe, into this vvondrous light, and that they ſhould not boaſt in themſelues, but in the Lord, as is often auouched by the Apoſtle, in many paſſages of his Epiſtles.

XI

Furthermore, vvhereas God bringeth to paſſe this his ovvne good-pleaſure in the Elect, namely, when he worketh true conuerſion in them, he not only prouideth that the Goſpell may be outwardly preached vnto them, and powerfully enlightneth their mindes by the holy Ghoſt, that they may vnderſtand aright, and iudge of the

things of the Spirit of God; but alſo, by the efficacie of the ſame regenerating ſpirit, he pierceth into the moſt inward parts of man, whoſe heart beeing cloſe ſhutte vp, he openeth it, being hard he ſofteneth it, beeing vncircumciſed he circumciſeth it, and, as for the will, hee infuſeth new qualities into it, and maketh it of a dead heart liuely, of an euill good, of a nilling willing, of a ſtubborne buxome; and ſtirreth it vp alſo, and ſtrengtheneth it, whereby it is enabled, like a good tree, to bring foorth the fruites of good workes.

XII

And this is that regeneration, ſecond creation, rayſing from the dead, and quickening, (ſo often inculcated in the holy Scriptures) which God worketh in vs, but not with vs; and is not brought to paſſe by bare inſtruction, ſounding to the outward eare, nor by morall inducements, no, nor by any kinde of operation ſo caried, that, when God hath done his part, it ſhould remaine in mans choiſe to be, or not to be, regenerate; to be, or not to be, conuerted: but is a very ſupernaturall, a moſt powerfull, and withall moſt ſweet, a wonderfull, hidden, and vnſpeakeable working, being, for the mightineſſe thereof (according to the Scriptures, which are the doubtleſſe word of the very Authour of this mighty worke) not inferiour to the creation of the world, or rayſing vp the dead. So that all thoſe,

in

in whose hearts God worketh after this admirable manner, are certainely, infallibly, and effectually regenerated, and actually beleeue.

And then the will, beeing now renewed, is not onely drawne, and mooued by God, but, God hauing now set it on going, it selfe also worketh: Whereupon a man is rightly said, by this grace receiued, himselfe to repent, and beleeue.

XIII

The faithfull cannot in this life attaine to the full knowledge of the manner of this working: yet in the meane time, they content themselues, and rest in this, namely, that by the same grace of God, they know and feele, that in their hearts they beleeue, and loue their Sauiour.

XIV

So then faith is the gift of God; not in that it is profered by God vnto mans free-will, but because it is really bestowed, inspired, and infused into man: likewise, not as though God did giue onely a power of beleeuing, and then should wait the leysure of mans will for consenting, or for the very act of beleeuing; but because both the willingnesse to beleeue, and the act it selfe of beleefe is wrought in man by him that worketh the will, the deede, and worketh euen all in all.

XV

This grace God oweth no man. For how

can

can God become debtour to him, who hath nothing to giue firſt, that it might bee recompenſed to him againe? Nay what can God owe him, who hath nought of his owne, but ſinne and vntruth? Whoſoeuer therefore is made partaker of this kinde of grace, euer oweth, and euer payeth thankes to God onely: and whoſo hath it not, he either, framing to himſelfe cõtent in what he findeth in himſelfe, regardeth not all theſe ſpeciall things, or in carnall ſecurity vainely boaſteth of hauing that, which indeed he hath not.

Furthermore, as for thoſe that make outward profeſsion of the faith, and amend their liues, we are, by the example of the Apoſtles, to iudge, and ſpeak the beſt of them; the cloſet of the heart being to vs vnſearchable. But as for thoſe, who are not as yet called, wee muſt pray for them to God, who calleth thoſe things that are not, as if they were: but in no wiſe may wee waxe proud againſt them, as if wee our ſelues had cauſed that diſtinction, whereby wee are made vnlike them.

XVI

On the other ſide, as by the fall, man ceaſed not to be man, endued with vnderſtanding and will, nor ſin, ſpreading it ſelfe through all mankinde, did aboliſh nature vvith vs, but corrupted and ſpiritually ſlevv it; in like maner this regenerating grace of God vvorketh not vpon men, as if they vvere ſtockes and ſtones, nor doth it aboliſh

the

the vvill, and properties thereof, or maugre constreine it, but doth spiritually reuiue it, heale, and rectifie it, powerfully, and yet gently ply and bend it; so that where formerly the rebellion of the flesh, and stubbornnesse did domineere without controule, now a willing, and syncere obedience to the Spirit begins to reigne: in which change the true and spirituall rescue, and freedome of our will doth consist. And surely, vnlesse the wonderfull worker of all goodnesse should deale with vs in this sort, there were no hope left for man to arise from his lapse by his free-will, through which, vvhen hee stood sound, hee threvv himselfe headlong into destruction.

XVII

Moreouer, as that powerfull operation of God, by which hee giueth beeing to this our naturall life, and susteineth the same, doth not exclude, but require the vse of those meanes, by which it pleaseth God, according to his wisedome and goodnesse, to employ this his owne power: euen so the aforesaid supernaturall working of God, by which he regenerateth vs, doth in no wise exclude, or ouerthrow the employment of the Gospel, which God, in his great wisdome, hath ordained to be the seede of regeneration, and food of the soule. Wherefore, as the Apostles, and their Successours did

piouſly deliuer vnto the people the doctrine of this grace of God, for the aduancing of his glorie, and beating downe of all maner of pride; and yet withall neglected not by holy admonitions, taken out of the Goſpel, to keepe their Chriſtian flockes within the compaſſe of the Word, Sacraments, and exerciſe of diſcipline: ſo in theſe daies alſo farre bee it from either teachers, or learners in the Church, to preſume to tempt God by diſioyning thoſe things, which God, according to his good-pleaſure, hath appointed to goe together vnſeparablie. For by ſuch admonitions grace it ſelfe is deriued to vs: and the more readily wee performe our duety, thereby is the good gift of God working in vs made more ſenſible vnto vs, and his worke it ſelfe beſt commeth to perfection. To the which God alone is due for euermore all the glory of theſe meanes, and of the ſauing fruit, and the efficacy of them. Amen.

THE

THE REIECTION of the Errours.

The Synode, hauing laid downe the true doctrine, now reiecteth the *Errours of thoſe.*

Firſt,

THat teach, that *it cannot well bee auouched, that originall ſinne of it ſelfe is ſufficient for the condemning of all mankind, or for the deſeruing temporall and eternall puniſhment.* For they goe againſt the Apoſtle, who ſaith, *Rom.*5.12. *By one man ſinne entred into the world, and death by ſin, and ſo death paſſed vpon all men, for that all haue ſinned.* And verſe 16. *The iudgement was by one to condemnation.* Item *Rom.*6.23. *The wages of ſinne is death.*

II

That teach, that *ſpirituall gifts, or good qualities and vertues (ſuch as are goodneſſe, holineſſe, and righteouſneſſe,) could not bee ſeated in the will of man, in his firſt creation, and therefore in his fall the will could not be bereft of them.* For this is contrary to the deſcription of the image of God, layed downe by the Apoſtle, *Epheſ* 4.24. where he deſcribeth it by righteouſneſſe, & holineſſe, which doubtleſſe are placed in the will.

III

That teach, that *in ſpirituall death no ſpirituall gifts were ſeparated from the will of man, for that the will of it ſelfe was neuer corrupted, but onely encumbred by the darkeneſſe of the vnderſtanding, and vnruline ſſe of the affections: which impediments being remooued, the will may put in vre her owne inbred faculty of freedome, that is, of her ſelfe will, or nill, chooſe, or refuſe any kinde of good ſet before her.* Verily, this is a new fangle, and erroneous piece of doctrine, bent on purpoſe for the enhauncing the forces of Free-will, contrary to that of the Prophet *Ieremy*, cap. 17. verſe 9. *The heart is deceiptfull aboue all things, and deſperately wicked:* and that of the Apoſtle, *Epheſ.* 2. 3. *Among whom* (namely, children of diſobedience) *all we alſo had our conuerſation in times paſt, in the luſts of our fleſh, fulfilling the wills of the fleſh, and of the minde.*

IV.

That teach, that *an vnregenerate man is not properly, nor totally dead in ſinnes, nor deſtitute of all ſtrength tending to ſpirituall good, but that he is able to hunger and thirſt after righteouſneſſe, or euerlaſting life, and to offer the ſacrifice of an humble and contrite heart, euen ſuch, as is acceptable to God.* For theſe aſſertions march againſt the direct teſtimonies of Scripture, *Epheſ.* 2. 1. 5. *Ye were dead in treſpaſſes and ſins.* And *Gen.* 6. 5. & 8. 21. *Euery imagination of the thoughts of mans heart is only euill continually.* Moreouer the hungring, and thirſting,

sting for deliuerance out of misery, and for life eternall, as also the offering to God the sacrifice of a broken heart, is proper to the regenerate, and such, as are called blessed, Psal. 51.19. Matth. 5.6.

V

That teach, that *a corrupt and naturall man can so rightly vse common grace* (by which they meane the light of nature) *or those gifts, which are left in him after the fall, that, by the good vse thereof, he may attaine to a greater, namely Euangelicall, or sauing grace, and by degrees at length saluation it selfe. And that God, for his part, sheweth himselfe ready in this maner to reueale Christ to all men: seeing he doth sufficiently, & efficaciously affoord to euery man necessary meanes for the making Christ known, & for faith & repentance*. for this is conuinced to be false, as by the experience of all ages in the world, so also by the Scriptures, Psal. 147.19.20. *He sheweth his word vnto Iacob, his statutes, and his iudgements vnto Israel; he hath not dealt so with any nation, and as for his iudgements, they haue not knowne them.* Act. 14.16. *God in times past suffered all nations to walke in their owne waies.* Act. 16.6.7. *Paul*, and his company *were forbidden of the holy Ghost to preach the word in Asia*, And *after they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffred them not.*

VI

That teach, that *in the true conuersion of a man there cannot bee infused by God any new qualities, habits, or guifts into his will: & so that faith, by which*

we

we are first conuerted, and from which we are stiled faithfull, is not any qualitie, or guift, infused by God, but onely an act of man: and that this faith cannot be called a guift otherwise then in regard of the power or meanes giuen vs, of attaining it. For these strange positions are contradictorie to the holy Scriptures, which testifie vnto vs, that God doth infuse or shed downe into our hearts new qualities of faith, obedience, and sence of his loue toward vs. Ierem.31.33. *I will put my law into their inward parts, and write it in their hearts.* Isa 44. 3. *I will powre water vpon him, that is thirsty, and floods vpon the dry ground: I will powre my Spirit vpon thy seed.* Rom. 5. 5. *The loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.* They contradict also the continuall practise of the Church which vsed to pray after the manner described by the Prophet, *Conuert me, O Lord, and I shall be conuerted,* Ierem.31.ver.18.

VII

That teach, that *the grace, whereby wee are conuerted vnto God, is nothing else but a gētle inducemēt; or (as others explaine it)* that *the most noble kinde of working in mans conuersion, & most sutable to our nature is that, which is performed by suasorie motiues, or aduise:* and that *no cause can bee alleadged, why euen such morall grace allone, should not of naturall men make spirituall:* nay moreouer, that *God doth not produce the consent of our will otherwise, then by way of morall counsailing:* and that *the efficacie of Gods working, wherein hee exceedeth the working of the*

Deuill,

Deuill, consisteth in this, that the Deuill promiseth temporary things, but God things eternall. For this is downe-right *Pelagianisme*, and warreth against the whole course of the Scriptures : which besides this swasory kinde of moouing, acknowledge in the cõuersion of a man, another manner working of Gods spirit, and that more diuine, & of farre greater efficacie, *Ezek.* 36.26. *I will giue you a new heart, & a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will giue you an heart of flesh, &c.*

VIII

That teach, that *God, in regenerating a man, doth not employ that omnipotent strength, whereby he may powerfully & infallibly bow, and bend his will vnto faith, and conuersion: but that all the gracious operations (which God vseth for our cõuersion) beeing accomplished, neuertheless man can withstand God, and his holy Spirit, intending that mans conuersion, yea and oftentimes doth make actuall resistance, to the vtter defeating of his owne regeneration: so that it lieth in mans power to bee, or not to bee, regenerate.* For this amounteth to no lesse, then the denying all efficacy to Gods grace in our conuersion, and to the subiecting the worke of the Almighty vnto the will of man: which is flatte contrary to the doctrine of the Apostles, *Ephes.* 1. 19. That wee *beleeue according to the working of his mighty power.* And 2. *Thess.* 1. 11. that *God fulfilleth all the good pleasure of his goodnesse, and the worke of faith with power.* And 2. *Pet.* 1. 3. that *Gods power hath giuen*

vnto

vnto vs all things, that partaine vnto life, and godlinesse.

IX

That teach, that *grace and free-will are coparcening causes, ioyntly concurring to the beginning of conuersion*; and that *grace doth not in order of causality goe before the action of the will*: that is, *That God doth not effectually helpe mans will vnto conuersion, before the will of man mooueth, and determineth or setleth it selfe thereunto.* For this doctrine was long sithens condemned by the ancient Church among the *Pelagian* errors, out of the Apostles authority, *Rom.* 9. 16. *It is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy.* And 1. *Cor.* 4. 7. *Who maketh thee to differ from another? and what hast thou that thou didest not receaue?* Item *Phil.* 2. 13. *It is God, which worketh in you, both to will, and to doe, of his good pleasure.*

THE

THE FIFTH CHAPTER, or Doctrinall head, which is *concerning the perſeuerance of the Saints.*

The firſt Article.

WHomſoeuer God according to his purpoſe, cals vnto the fellovvſhip of his Sonne our Lord Ieſus Chriſt, and regenerates by the holy Spirit, thoſe certainely, euen in this life, hee frees from the dominion of ſinne, and ſlauery vnder ſinne, but not altogether from the fleſh, and body of ſinne.

II

From hence ariſe in holy men daily ſinnes of infirmitie, and euen their beſt vvorkes haue their blemiſhes, vvhich yeelde vnto them perpetuall matter of humbling themſelues before God, of making their recourſe vnto Chriſt crucified, of mortifying the fleſh more and more by the Spirit of prayer, and by holy and godly exerciſes, and of ſtriuing and ſighing after the goale of perfection, ſo long till, being deliuered from this body of death, they may reigne vvith the Lamb of God in the heauens.

III

By reaſon of theſe reliques of ſinnes dwelling in them, and beſides this, the temptations of the world, and Sathan, they, vvhich are conuerted, could not continue in the ſtate of grace, if they were left to their owne ſtrength: but God is faithfull, vvho mercifully confirmes them in that grace, vvhetein he hath once accepted them, and mightily preſerueth them in the ſame, euen vnto the end.

IIII

But, although that povver of God, confirming, and keeping the truly faithfull in the ſtate of grace, is greater, then can poſsibly be ouercome by the fleſh: neuertheleſſe they, vvhich are conuerted, are not alvvaies ſo lead, and mooued by God, that they cannot through their ovvne fault, ſtray, and depart from the guidance of grace in ſome particular actions, and bee ſeduced by the concupiſcence of the fleſh, and giue vvay vnto the ſame. Wherefore they muſt continually vvatch, and pray, that they be not lead into temptation. Which vvhen they do not, it is not onely poſsible, that they ſhould be caried avvay by the fleſh, the vvorld, and the Diuell, into greeuous, and heinous ſinnes, but ſometimes alſo, by Gods iuſt permiſsion, they are carried avvay: Which the lamentable falles of *Dauid*, *Peter*, and other of the Saints, deſcribed vnto vs in the Scripture, euidently ſhevv.

Novv,

V

Novv, by ſuch enormous ſinne they greatly offend God, incurre the guilt of death, grieue the holy Spirit, breake off the exercise of faith, moſt grieuouſly vvound the conſcience, novv & then for a time looſe the ſenſe of grace, vntill, vpon their returning into the vvay by a true and earneſt repentance, Gods fatherly countenance ſhine againe vpon them.

VI

For God, vvho is rich in mercy, according to the vnchangeable purpoſe of election, doth not vvholy take avvay his holy Spirit from his, no not in their grieuous ſlips, nor ſuffers them to vvander ſo farre, as to fall avvay from the grace of adoption, and ſtate of iuſtification, or to commit the ſin vnto death, or againſt the holy Ghoſt, or to be altogether forſaken of him, and throvv themſelues headlong into euerlaſting deſtruction.

VII.

For firſt of all, in theſe ſlips, hee preſerueth in them that his immortall ſeede, (by vvhich they vvere once borne againe) that it dye not, nor bee loſt by them: aftervvard, by his Word, and Spirit, he effectually, and certainely renevveth them againe vnto repentance, ſo that they do heartily, and according vnto God, grieue for their ſinnes committed, and vvith a contrite heart, by faith in the blood of the Mediator, craving forgiuenes of them, obtaine it, recouer the apprehenſion of the

fauour of God reconciled vnto them, adore his mercies and faithfulneſſe, and from thence forvvard more carefully vvorke out their ſaluation vvith feare and trembling.

VIII

So, not by their ovvne merits, or ſtrength, but by Gods free mercy, they obtaine thus much, that they neither totally fall from faith, and grace, nor continue to the end in their fals, and periſh: vvhich, in regard of themſelues, not onely full eaſily might, but doubtleſſe vvould come to paſſe: yet in reſpect of God it cannot ſo fall out; ſince neither his counſaile can be changed, nor his promiſe faile, nor the calling according to his purpoſe be reuoked, nor Chriſts merit, interceſsion, and cuſtody be made of none effect, nor the ſealing of the holy Spirit be fruſtrated, or defaced.

IX

Of this preſeruation of the elect vnto ſaluation, & perſeuerance of true beleeuers in the faith, the faithfull themſelues may be and are aſcertained, according to the meaſure of their faith, by vvhich they aſſuredly beleeue, that they are, and ſhall for euer continue true, and liuely members of the Church, and that they haue remiſsion of their ſinnes, and euerlaſting life.

X

And therefore this certainty is not from any ſpeciall reuelation made beſide, or vvithout the vvord, but frō faith in Gods promiſes, vvhich he hath moſt plentifully reuealed in his vvord for

our

our comfort, from the teſtimonie of *the holy Spirit, bearing witneſſe with our ſpirit that we are the ſonnes of God, and heires.* Rom.8.16. Laſtly, from a ſerious and holy care of keeping a good conſcience, and endeuour of good vvorkes. And if Gods choſen ſhould vvant in this vvorld this ſolide comfort of obtaining the victorie, and this infallible pledge and earneſt of eternall glory, they vvere ſurely of all men the moſt miſerable.

XI

Neuertheleſſe, the Scriptures vvitneſſe, that the faithfull doe vvraſtle in this life vvith diuers doubts of the fleſh, and being plunged in deepe temptations, doe not alvvaies perceiue in themſelues this full aſſurance of faith, and certaintie of perſeuerance: But God, the Father of all conſolation, *Suffers them not to bee tempted aboue that they are able, but with the temptation makes away to eſcape.* 1. Cor. 10.13. and by his holy Spirit reuiueth in them the certaintie of perſeuerance.

XII

Novv ſo farre is aſſurance of perſeuerance in the truely faithfull from making them proud, and carnally ſecure, that, on the contrarie, it is the very roote of humilitie, of filiall reuerence, of true godlineſſe, of patience in all conflicts, of feruent prayer, of conſtancie in bearing the croſſe, and in confeſsing Gods truth, and laſtly of

ſolide

solide ioy in God: and that moreouer the consideration of this benefit becommeth a goad, or spurre, to incite them to a serious, and continuall exercise of thankfulnesse, and good workes as appeareth by the testimonies of the Scriptures, and examples of the Saints.

XIII

Nor doth the reuiued confidence of perseuerance beget wantonnesse, or reakelesse neglect of pietie in those, who are restored vpon their fall, but a farre greater care to walke more circumspectly in the waies of the Lord, which are prepared to this end, that by walking therein they may holde fast the certaintie of their perseuerance; lest by reason of the abuse of his fatherly bountie, Gods gracious countenance (the beholding whereof is sweeter then life to the godly, the withdrawing more bitter then death) bee againe turned away from them, and so become more grieuously wracked in conscience, then before.

XIIII

And, as it pleased God to beginne this his worke of grace in vs by the preaching of the Gospel, so by hearing, reading, meditation, exhortations, threates, and promises of the same, as also by the vse of the Sacraments, he maintaineth, continueth, and perfitteth his said gracious worke.

XV

This doctrine concerning the perseuerance

of

of true beleeuers, and Saints, and the certaintie thereof (vvhich God to the glory of his name, and comfort of godly ſoules hath moſt abundantly reuealed in his word, and imprinteth in the hearts of the faithfull) howſoeuer fleſh and blood apprehends it not, Sathan hates it, the vvorld laughes at it, ignorant men and hypocrites abuſe it, and erroneous ſpirits oppugne it, yet the Spouſe of Chriſt hath alwaies moſt tenderly loued, and conſtantly defended it, as a treaſure of vnualuable price. Which that ſhee may ſtill doe, God vvill prouide, and bring to paſſe: againſt vvhom neither can any counſaile auaile, nor ſtrength preuaile.

To vvhich onely God the Father, Sonne, and holy Ghoſt, be honour, and glorie for euer and euer. Amen.

THE

THE REIECTION of the Errors touching the *Doctrine of the Perſeue-* rance of the Saints.

The Synode hauing declared the Or- thodoxe doctrine, now proceedeth *to diſauow the errors of thoſe;*

First,

THat teach, that *the perſeuerance of the faithfull is not an effect of election, or any gift of God, purchaſed by the death of Chriſt, but that it is a condition of the new couenant; which is to bee performed on mans part, by his owne free-will, before his (*as they themſelues ſpeake*) peremptory election and iuſtification.* For the holy Scripture witneſſeth, that it followes vpon election, and is giuen to the elect by vertue of Chriſts death, reſurrection, and interceſsion, *Rom.*8.32.&c. *Hee that ſpared not his owne ſonne, but deliuered him vp for vs all, how ſhall hee not with him alſo freely giue vs all things? Who ſhall lay any thing to the charge of Gods elect? It is God, that iuſtifieth, who is hee that condemneth? It is Chriſt, that died, yea or rather, that is riſen againe, who is euen at the right hand of God, who alſo maketh interceſsion for vs. Who ſhall ſeparate vs from the loue of Chriſt?*

II

That teach, that *God indeede furnisheth the faithfull man with sufficient strength to perseuere, and is ready to maintaine that strength in him, if hee himselfe be not wanting to his duety : yet*, notwithstanding, *when as all habilities necessary vnto perseuerance, and all things, which God is pleased to vse for the preseruation of faith, are granted, and set in readinesse, that it still remayneth in the choise, and pleasure of mans will to perseuere, or not.* For this opinion is easily discouered to be an impe of *Pelagianisme:* which, whilest it striues to make man free, makes him sacrilegious, contrary to the vniforme, and perpetuall consent of Euangelicall Doctrine, which quite strippeth man of all matter of boasting, and ascribeth the glory of this benefit to Gods grace onely : and contrary to the Apostle, witnessing, that it is God, *who shall confirme vs euen vnto the end, that we may be blamelesse in the day of our Lord Iesus Christ.*

III

That teach, that *the regenerate, and true beleeuers, not onely may totally, and finally fall from iustifying faith, as also from grace, and saluation, but that frequently also they indeede doe fall from all these, and perish euerlastinglie.* For this opinion makes the very grace of iustification, and regeneration, and Christs continuall custody voyde, and of no effect, contrary to the expresse words of S^t. *Paul, Rom.* 5.8. *&c. While we were yet sinners, Christ died for vs ; much more then beeing now iustified by*

his blood, wee shall be saued from wrath through him. And contrary to the Apostle Saint *Iohn*, 1. *Ioh.* 3. 9. *Whosoeuer is borne of God, doth not commit sinne: for his seede remayneth in him, neither can he sinne, because he is borne of God.* And also contrary to the words of our Sauiour, *Ioh.* 10.28.29. *I giue eternall life vnto my sheepe, and they shall neuer perish, neither shall any plucke them out of my hand: my Father which gaue them mee, is greater then all; and none is able to plucke them out of my Fathers hand.*

IV

That teach, that *the regenerat, and truely faithfull, may sinne the sinne vnto death, or against the holy Ghost.* Whereas the same Apostle *Iohn*, in the fifth Chapter of his first Epistle, hauing (ver. 16) made mention of such, as sinned vnto death, and forbidden to pray for them, presently (vers. 18.) addeth; *Wee know, that, whosoeuer is borne of God, sinneth not* (to wit that kinde of sinne) *but hee, that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.*

V

That teach, that *no certainty of future perseuerance can be had in this life, without speciall reuelation.* For by this doctrine the solid com...t of true beleeuers in this life, is quite taken away, and the doctrine of doubtfulnesse (auouched by the Papists) is brought againe into the Church. Whereas the holy Scripture euery-where draw-

eth

eth this assurance, not from speciall, and extraordinary reuelation, but from the proper markes and signes of Gods children, and from the vnfailable promises made by God himselfe: Especially the Apostle, *Rom.* 8. 39. *No creature is able to separate vs from the loue of God, which is in Iesus Christ.* And Saint *Iohn*, 1. *Ioh.* 3. 24. *He that keepeth his commandements, dwelleth in him, and hee in him: and hereby we know, that he abideth in vs, euen by the spirit, which he hath giuen vs.*

VI

That teach, that *the Doctrine maintayning assurance of perseuerance, and of saluation, is, of it owne nature, and guise, a soft pillow for the flesh, and hurtfull to good maners, godlinesse, praying, and other holy courses: and contrariwise, that it is a very commendable thing to bee doubtfull of such perseuerance.* For the opposers of this assurance doe euidently shew, that they know not the powerfulnesse of Gods grace, nor the operation of the holy Ghost dvvelling in the heart, and spare not to outface the Apostle Saint *Iohn*, affirming the contrary in expresse termes, 1. *Iohn* 3. 2. 3. *Beloued, now are wee the sonnes of God, and it doth not yet appeare, what wee shall bee: but wee know, that, when hee shall appeare, wee shall be like him: for wee shall see him as hee is. And euery man, that hath this hope in him, purifieth himselfe, euen as he is pure.* They are also refuted, by the examples of holy men, both in the old and nevv

Teſtament, vvho, though vvell aſſured of their ovvne perſeuerance and ſaluation, yet gaue not ouer prayers, and other exerciſes of godlineſſe.

VII

That teach, that *the faith of thoſe, that beleeue but for a ſeaſon, differeth not from iuſtifying and ſauing faith, but onely in reſpect of continuance.* For Chriſt himſelfe, *Mat.*13.20. and *Luke* 18.13. manifeſtly putteth a threefold diſpariſon betweene temporiſers, and true beleeuers; ſaying, that thoſe receiue the ſeede in a ſtony ground, theſe in good ground; that is, in an honeſt & good heart: thoſe want roote, theſe haue a faſt roote: thoſe are fruitleſſe, theſe bring foorth their fruit with diuerſitie of yeelde, and that with patience, that is, with conſtancie, and perſeuerance.

VIII

That teach, that *it is not abſurd, that a man ſhould looſe his firſt regeneration, and bee againe and againe new-borne ſpiritually.* For they, that teach this, do thereby deny the vncorruptibleneſſe of that diuine ſeede, whereof we are borne anew: contrary to the teſtimony of the Apoſtle, S^t. *Peter*, 1. *Pet.*1.23. *Being borne againe, not of corruptible ſeed, but of incorruptible.*

IX

That teach, that *Chriſt neuer prayed for the faithfulls infallible perſeuerance in faith.* For they contradict Chriſt himſelfe, ſaying to *Peter*, *Luk.*22.32 *I haue prayed for thee, that thy faith faile not:* And

alſo

also witnessing, (Ioh. 17. 20.) that himselfe prayed, not onely for his Apostles, but also for all, that should beleeue by their word, when he saide, (verse 11.) *Holy Father, keepe through thine owne name those, whom thou hast giuen mee.* And verse 15. *I pray not, thou shouldest take them out of the world, but that thou shouldest keepe them from the euill.*

The Conclusion.

AND this is the plaine, simple, and naturall explication of the Orthodox Doctrine, concerning *the fiue Articles* controuerted in the vnited Prouinces of the Low-countreys, as also the reiection of those errours, wherewith the Churches of the sayde Netherlands, haue for a time beene much troubled. Which their determination, the Synode holdeth to bee taken out of Gods word, and agreeable to the Cõfessions of the Reformed Churches. Whereby it manifestly appeareth, with how small truth, equitie, or charity, some, whom such dealings least beseemed, haue laboured to beate into the peoples heads,

That, *the doctrine of the Reformed Churches, concerning Predestination and the other points thereon appendant, doth, of its owne bent, and inclination, call off mens mindes from all religion, and pietie: that it is the cushion, which the Deuill layeth vnder our flesh, the very castle of Satan, out of which he lay-*

layeth watch for all, woundeth most men, and striketh dead very many, with the darts, as well of dispaire, as of security.

That, *this doctrine maketh God the author of sinne, vniust, a tyrant, an hypocrite; and that it is nothing else, but a patched composure of Stoicisme, Manicheisme Libertinisme, and Turcisme.*

That, *it maketh men carnally secure, as being thereby perswaded, that the Elect, liue they how they list, must needes be saued, and therefore may on Gods name runne through all the outragious villenies in the world: and contrariwise, that it booteth not the Reprobates for their saluatiõ, though they should syncerely performe all the good works, which any Saint hath done.*

That, *by it we are taught, that God, out of his owne absolute will, & meere purpose, without any respect at all of sinne, hath fore-ordayned, and created the farre greatest part of men in the world, to be dãned for euer.*

That, *as Election is the fountaine and originall cause of faith, and good workes, so in like manner Reprobation is the cause of infidelity, and wickednesse.*

That, *many of the children of the faithfull are in their infancy, without any guilt at all, taken from their mothers breasts, and tyrannously cast headlong into hell-fire; so that neither the Sacramẽt of Baptisme, nor the prayers of the Church at their baptising, can at all anaile them.*

And many other obloquies of this streine, which the reformed Churches not onely do not admit, but also detest with all their heart.

Where-

Wherefore this Synod, holden at *Dort*, requesteth, and in the name of the Lord adiureth, all, whosoeuer in godly zeale call vpon the name of our Sauiour Iesus Christ, that they would be pleased to iudge of the doctrine of the reformed Churches, not out of calumnies raked vp here and there, no nor out of the priuate *Tenets* of some, whether old or new, doctors, & those oftentimes either sinisterly cited, or corrupted, or streined to a sence neuer intended by the Authors, but out of the published Confessions of the Churches themselues, and (for these points) out of this Declaration of orthodoxe doctrine agreed vpon, and enacted by the ioynt consent of all and euery the members of this whole Synode.

And, as for rash, and slanderous traducers, the Synod earnestly aduertiseth them to looke vnto it, and consider how heauy an account they are to giue vnto God, that beare false witnesse against so many Churches, and so many Church-confessions, trouble the consciences of the Weake, and labour to draw the society of true beleeuers into suspition with many.

Lastly, this Synode exhorteth all their Fellow-Ministers of the Gospel, to haue a pious, and religious care, in the handling of this Doctrine, whether in schooles, or pulpits; and whensoeuer they vndertake it by word, or pen, discreetly to accommodate the same to the aduancement

of

of Gods glorie, to the promoting of holineſſe of life, and to the comforting of afflicted, & affrighted ſoules: to frame not onely their iudgement, but alſo their ſtile of ſpeach, to the ſquare of the Scriptures, and ſutably to the analogy of Faith: Laſtlie to forbeare all ſuch phraſes, or maner of ſpeach, as paſſe the bounds, ſet out vnto vs, of the right meaning of the holy Scriptures, and withall giue wayward wranglers iuſt occaſion of traducing, or ſlandring the doctrine of the Reformed Churches.

The Sonne of God Ieſus Chriſt, who ſitting at the right hand of his Father, beſtoweth gifts on men, ſanctifie vs in his truth, bring backe into the way of truth thoſe that are gone aſtray, ſtoppe the mouths of thoſe, that ſlander ſound doctrine, endue the faithful Miniſters of his word, with the ſpirit of wiſdome and diſcretion, that all they vtter, may tend to the glory of God, and edification of their hearers. Amen.

This

This is our opinion and iudgement.

In witnesse whereof we haue hereto subscribed.

IOhannes Bogermannus, Minister of the Church of Lewerden, and President of the Synode.

Iacobus Rolandus, Minister of the Church of Amsterdam, and Assistant to the said President.

Hermannus Faukelius, Minister of the Church of Middelburg, and Assistant to the said President.

Sebastianus Damman, Minister of the Church of Zutphen, and Secretary to the Synode.

Festus Hommius, Minister of the Church of Leyden, and Secretary to the Synode.

¶ From GREAT BRITAINE.

George, Bishop of Landaf.

Iohn Dauenant, Priest, Doctor, and publike Professor of Diuinity in the Vniuersity of Cambridge, and Master of Queenes Colledge there.

Samuel Ward, Priest, Doctor of Diuinity, Archdeacon of Taunton, and Master of Sidney Colledge in the Vniuersitie of Cambridge.

Thomas Goad, Priest, Doctor of Diuinity, chiefe-Chaunter of the Cathedrall Church of S. Paul in London.

Gualter Belcanquall, a Scotch-man, Prieſt, Batchelour of Diuinitie.

¶ From the County Palatine of the RHENE.

Abraham Scultetus Doctor of Diuinity, and Profeſſor of the ſame in the Vniuerſity of Heidelberg.

Paulus Toſſanus, Doctor of Diuinity, and Counſailer in the Eccleſiaſticall Senate of the lower Palatinate.

Henricus Altingius, Doctor of Diuinity, and Profeſſor thereof in the Vniuerſity of Heidelberg.

¶ From HASSIA.

Georgius Cruciger, Doctor of Diuinity, Profeſſor, and now Rector of the Vniuerſity of Marpurg.

Paulus Steinius, Preacher of the Court, and Profeſſor in the Colledge of Gentry, called Adelphicum Mauritianum, *at Caſtels.*

Daniel Angelocrator, Miniſter of the Church of Marpurg, and ſuperintendent of the neighbour Churches, vpon Laun, and Edder.

Rodolphus Goclenius the elder, chiefe Profeſſor of ſound Philoſophy in the Vniuerſity of Marpurg, and now Deane there.

¶ From ZVITSERLAND.

Iohannes Iacobus Breytingerus, Miniſter of the Church

Church of Zurik.

Martus Rutimeyerus, Doctor of Diuinity, and Minister of the Church of Bearne.

Sebastianus Beckius, Doctor of Diuinity, and Professor of the new Testament in the Vniuersity of Basile, and Deane of the faculty of Diuinity there.

Wolgangus Mayerus, Doctor of Diuinity, and Pastor of the Church of Basile.

Iohannes Conradus Cockius, Minister of the Church of Scaphuse.

¶ From the Correspondence of WEDDERAV.

Iohannes Henricus, Alstedius, ordinary Professor in the famous Nassauique Schoole at Herborne.

Georgius Fabricius Minister of the Church of Windech in the County of Hanow, and ouerseer of the adioyning Churches.

¶ From the common-weale and Church of GENEVA.

Iohannes Deodatus, a Pastor in the Church of Geneua, and Professor of Diuinity there.

Theodorus Tronchinus, Minister of Gods word in the Church of Geneua, and Professor of Diuinitie there.

¶ From the common-weale and Church of BREME.

Matthias Martinius, Rector of the famous Schoole of Breme, and Professor of Diuinity in the same.

Henricus Isselburg, Doctor of Diuinity, the seruant of Iesus Christ at the Parish of the Virgin Mary in the Church of Breme, and Professor of the New Testament in the Schoole there.

Ludouicus Crocius, Doctor of Diuinity, Minister of S. Martins Parish in the Church of Breme, and in the famous Schoole there Professor of the Old Testament, and practicall Philosophy.

¶ From the common-weale and Church of EMBDEN.

Daniel Bernardus Eilshemius, the ancient Pastor of the Church of Embden.

Ritzius Lucas Grimershemius, Pastor of the Church of Embden.

¶ The BELGIQVE Professors of Diuinity.

Iohannes Polyander, Doctor of Diuinity, and Professor in the Vniuersity of Leyden.

Sibrandus Lubbertus, Doctor of Diuinity, and Professor in the Vniuersity of Friesland.

Francis-

Franciſcus Gomarus Doctour of Diuinity, and Profeſſour in the Vniuerſity of Gronningen, and Omland.

Antonius Tyſius, Profeſſour of Diuinity in the renowned Schoole of Harderwik in Gelderland.

Antonius Walæus, Paſtor of the Church of Middelburg, and called from the renowmed Schoole there, among other Diuines to the Synode.

From the Dutchy of GELDER-LAND and County of ZVTPHEN.

Gulielmus Stephani, Doctour of Diuinity and Paſtor of the Church of Arnhem.

Ellardus a Mehen, Paſtor of the Church of Harderwick.

Iohannes Bouillet, Miniſter of Warnesfield.

Iacobus Verheyden, Elder of the Church of Numeghen, and Rector of the ſchoole there.

From South-HOLLAND.

Balthaſar Lydius M.F. Paſtor of Gods Church in the city of Dort.

Henricus Arnoldi Preacher at Delf.

Gisbertus Voetius, Paſtor of the Church of Huyſden.

Arnoldus Muſius ab Holy Bailif of South-Holland, Elder of the Church of Dort.

Iohannes Latius, Elder of the Church of Leyden.

¶ From NORTH-HOLLAND

Iacobus Triglandius, Minister of the Church of Amsterdam.

Abrahamus à Dooreslaer, Minister of the Church of Enchusen.

Samuel Bartholdus, Pastor of the Church of Monichodam.

Theodorus Heyngius, Elder of the Church of Amsterdam.

Dominicus ab Heemskerck, Elder of the Church of Amsterdam.

¶ From ZEE-LAND.

Godefridus Vdemannus, Pastor of the Church of Zurick-zee.

Cornelius Regius, Pastor of the Church of Tergoose.

Lambertus de Rycke, Pastor of the Church of Bergen vp Zoon.

Iosias Vosbergius, Elder of the Church of Middleburg.

Adrianus Hofferus, Counsailer of the Towne of Zurick-see, and Elder of the Church there.

¶ From the Prouince of VTRECHT.

Iohannes Dibbezius, Minister of Dort, Deputie of the Orthodoxe Synode of Vtrecht.

Arnoldus

Arnoldus Oortcampius, Pastour of the Church of Amesfort.

¶ From FRIESLAND.

Florentius Iohannis, Seruant of Iesus Christ crucified, in the Church of Snek.

Philippus Danielis Eilshemius, Pastor of the Church of Harling.

Kempo Harinxma à Donia, Elder of the Church of Leuerdin.

Tacitus ab Aysma, Elder of the Churches in Buirgirt, Hichtum, and Hartwardt.

¶ From OVER-ISELL.

Casparus Sibelius, Pastour of the Church of Deuenter.

Hermannus Wiferding, Minister of the Gospell of Christ, in the Church of Swoll.

Hieronymus Vogelius, Pastor of the Church of Hasselt, now deputed by the Orthodox Church of Campen.

Iohannes Langius, Preacher of Woollenhoof.

Wilhelmus à Broickhuysenten Doerne, deputed for an Elder.

Ioannes à Lauwick, deputed for an Elder.

¶ From the Towne of GRONNINGEN, and the Territories thereabout.

Cornelius Hillenius, the Seruant of Christ in the Church of Gronningen.

Georgius

Georgius Placius, Paſtor of the Church of Apingdam.

Wolfgangus Agricola, Miniſter of the Church of Bedam.

Wigboldus Homerus, Miniſter of the Church of Midwold.

Egbertus Halbes, Elder of the Church of Groninngen.

Ioannes Rufelaert, Elder of the Church of Stedum.

¶ From DRENT.

Themo ab Aſſcheberg, Paſtor of the Church of Meppelen.

Patroclus Romelingius, Paſtour of the Church of Rhuine.

¶ From the WALLON Churches.

Daniel Colonius, Miniſter of the Church of Leyden, and Regent of the Colledge of Wallons in the Vniuerſity of Leyden.

Ioannes Crucius, Miniſter of Harleim.

Ioannes Doucher, Miniſter of Vluiſſhing.

Ieremias de Pours, Miniſter of the Wallon Church at Middleburg.

Euerardus Beckerus, Elder of the Wallon Church at Middleburg.

Petrus Pontanus, Elder of the Church in Amſterdam.

To testifie, that al the premisses, touching the fiue controuerted points, were thus iudged and enacted, wee the Deputies of the Illustrious and mighty LL. the States generall, appointed for the Synod, haue here set to our hands.

¶ From GEL-DERLAND.

Martinus Gregorij, Doctor, Counsailer of the Dutchy of Gelderland, and County of Zutphen.

Henricus van Essen, Counseller of the Dutchy of Gelderland, and County of Zutphen.

¶ From HOLLAND.

Walrauus de Brederode.
Hugo Muys van Holy.
Iacobus Boelius.
Gerardus de Nieuburch.

¶ From ZEELAND.

Symon Scotte, Counseller and Secretary of the Towne of Middleburg.

Iacobus Campe, Counseller of the States of Zeland.

¶ From the Prouince of VTRECHT.

Fredericus van Zuylen van Nyeuelt.
Wilhelmus van Hardeuelt.

¶ From FRIESLAND.

Erneſtus ab Aylua Counſailer of the States of Frieſland, Griet-man of Eaſt Dangerland.

Erneſtus ab Harinxma, chiefe Counſeller in the Prouinciall Court of Frieſland.

¶ From OVER-ISSEL.

Henricus Hagen.

¶ From GRONNINGEN and the OMLANDS.

Hieronymus Isbrants. I.V.D.
Edzardus Iacobus Clant à Stedum.

And *Daniel Heinſius*, Secretary to the ſaid Worſhipfull Deputies.

THE

THE SENTENCE of the Synod concerning *the Remonstrants.*

THE truth, by Gods grace, beeing hitherto explained, and maintained, errors reiected, and vniust calumnies remooued out of the way; this Synode of Dort, (of whose taske this part yet remaines) doth seriously, vehemently, and by the authority (which according to Gods word, it obtaines ouer all the members of her Churches) in Christs name intreat, exhort, warne, and enioyne all, and euery Pastor of Churches in the vnited Prouinces, al Professors, Doctours, and Rectors of Vniuersities, and Schooles, and briefly all in generall, to whom either the charge of soules, or instruction of youth is committed, that they abandoning the fiue knowne Articles of the *Remonstrants*) which are both erroneous in themselues, and lurking holes for other errours) for their parts, and as much as in them lieth, preserue, cleare, and vnteinted, this vvholsome doctrine of the sauing truth, dravvne from the most pure fountaine of Gods vvord, that they propound, and expound it discreetly, and faithfully to the people and youth; and diligently declare the vse of it, vvhich vvill be most comfortable, and

profitable both in life and in death vnto them: that they inſtruct with mildneſſe, and enforme with the euidence of truth, ſuch of the flocke as wander, and are of another mind, beeing carried out of the way with new opinions (if at any time God ſhall giue vnto them repentance to acknowledge the truth) that, beeing reſtored to a better minde, they may with one ſpirit, mouth, faith, & loue, returne againe vnto the Church of God, and Communion of Saints. That ſo at the laſt, the wound of the Church beeing cloſed vp, and growen together, all the members thereof may haue one heart, and one ſoule in the Lord.

And, foraſmuch as there are ſome gone out from among vs vnder the title of *Remonſtrants* (which name of *Remonſtrants* as alſo of *Contra-Remonſtrants*, the SYNOD thinks fit hencefoorth for euer to be forgotten and aboliſhed) who, violating the diſcipline, and order of the Church, and contemning the admonitions, & iudgements of their brethren, haue by their factious proiects, and vnlawfull meanes greatly, and very dangerouſly troubled, about theſe points of doctrine, the Netherland Churches, heeretofore moſt flouriſhing, & linked together in faith, and loue: haue renewed old and noxious errors, and alſo forged new; diſperſing them among the people both in publike, and priuate, by word, and writing, and moſt eagerly maintaining them: moreouer haue, without meaſure, or ceaſe, layed on load of ſlanders, and reproaches, to diſgrace the doctrine hitherto

hitherto receiued in theſe Churches: & filled all places farre and neere with ſcandals, diſſenſions, turmoyles, & ſcruples of conſcience: which heinous offences againſt the faith, againſt charity, againſt good maners, & againſt the vnity & peace of the Church, ſeeing they are not ſufferable in any, certainely in Paſtors they muſt of neceſsity be puniſhed with a very ſeuere cenſure, ſuch as hath in all ages beene inflicted by the Chuch in ſuch caſes.

Heereupon the Synod, hauing called vpon Gods moſt holy name, well knowing their owne authority, warranted out of Gods word, inſiſting in the footſteps of all lawfull Synods, as well ancient, as thoſe of later times, and ſtrengthened with the authority of moſt Illuſtrious LL. *the States Generall*, declareth, & iudgeth thoſe Paſtors, who were leaders of factions, & parties, and teachers of errors, to be held guilty and conuict of corrupting religion, rending the vnity of the Church, and rayſing moſt grieuous ſcandals; and moreouer thoſe that were cited to this Synode, to be further guilty of intolerable contumacie againſt the decrees of the ſupreme Magiſtrate publiſhed in this Synode, and againſt this venerable Synode it ſelfe.

For which cauſes the Synode firſt of all, ſtraitly inhibiteth and debarreth the ſaide cited perſons, from all Eccleſiaſticall function, diſcharges them of their places, and alſo holds them vnworthy

thy of any office in the Vniuersities, vntill by serious repentance, fully euidenced by their contrary words, actions, and endeauours, they make satisfaction vnto the Church, and bee truely and fully reconciled vnto her, and re-entertained into the communion thereof. Which wee most heartily wish in our Lord and Sauiour Christ, for their owne good, and the ioy of the whole Church.

But as for the rest of whom this Nationall Synod hath not taken notice, wee commit them (according to the accustomed order) to the Prouinciall Synods, Classes, and Presbyteries: which are to prouide with all diligence, that the Church may neither receiue any hurt for the present, nor haue cause to feare it for the time to come: to distinguish, with the spirit of discretion, betweene the followers of those errours, namely to depriue with all speede the stubborne, clamorus, factious, and turbulent, of their Ecclesiasticall and Scholastical Offices, which belong to the cognisance of those Synods: for which purpose we warne thē presētly, & without delay, vpon the receipt of the Iudgement of this Nationall Synode (the licence and authority of the Magistrate being obtained thereto) to assemble and meete together, lest by lingring and slackenesse, the mischiefe gather strength, and get further ground. But as for those, that haue fallen off through weakenesse, beeing transported

by

by the ſtorme of the times, and happily wauer, yea or diſſent in matters of leſſer moment, yet are modeſt, peaceable, of blameleſſe conuerſation, and willing to bee better inſtructed, they are to prouoke and ſtirre vp ſuch, with all gentleneſſe, charity and patience, to true and perfect concord with the Church: yet with this *prouiſo*, that they bee very cautelous, that they admit none into the ſacred Myniſtery, who ſhall refuſe to ſubſcribe vnto, and teach the Doctrine declared in theſe Synodicall Conſtitutions: and further, that they retaine none in the Miniſterie, by whoſe manifeſt diſſention, the Doctrine, with ſo vniuerſall a conſent, approoued in this Synode, may be empeached, and the concord of Paſtors, and tranquillity of the Church againe diſturbed.

Moreouer, this venerable Synode, earneſtly aduiſeth all Eccleſiaſticall aſſemblies to bee carefull and watchful, ouer the flockes committed their charge, in time to meet withall innouations, couertly ſpringing vp in the Church, & to pluck vp ſuch tares out of the Lords fielde: likewiſe, that they haue a ſpeciall eye and care ouer Schooles, and the Gouernours of Schooles, leſt by priuate and crooked opinions inſtilled into youth, the like michiefe heereafter grow againe vpon the Church, and Commonwealth.

Finally, as this Synode yeeldeth humble thankes

thankes to the most Illustrious, and mighty LL. the States Generall of the vnited Prouinces, for that in so needfull and seasonable a time, they haue relieued the afflicted and decayed estate of this Church, by affoording the remedy of a Synod, receiued into their protection the true and faithfull seruants of God; taken order to haue the pledge of all blessings, and of Gods presence, namely the truth of his Word, religiously, and holily preserued, in their Dominions, and spared neither cost, nor paines, to aduance and perfect so great a worke (for which good offices performed by them, the Synode most heartily wisheth of God, a most plentifull both spirituall, and temporal reward, into the bosomes of them al in the publike, and of euery of them in their particular:) so also it further earnestly, and humbly entreats the saide most gracious LL. that they would bee pleased, to will and commãd this wholesome Doctrine, faithfully expressed by this Synode, according to Gods word, and the consent of the Reformed Churches, to bee solely and publikely taught in their Dominions; to nippe in the head all vpstarting heresies, and errors; to curbe vnquiet and turbulent spirits; still to approue themselues true and louing Foster-Fathers of the Church; to ratifie this Synodicall Sentence decreed against the forementioned persons, according to the Ecclesiasticall authority, confirmed by the lawes of the Land:

Land: and lastly, by their approbation, and strength of their authority thereto added, to confirme the determinations concluded by this Synode, and make them for euer inuiolable.

Subscribed in the name, and by the appointment of the SYNODE.

Sebastianus Damman, Secretary of the Synode.
Festus Hommius, Pastor of the Church of Leyden, and Register of the Nationall Synode.

In witnesse of the enacting hereof,
DANIEL HEINSIVS.

THE APPROBATION of the LL. the Estates *Generall.*

THE Estates generall of the vnited Prouinces of the Netherlands to all that shall see, or reade these presents, GREETING.

WHEREAS, for the abolishment of those lamentable, and most hurtfull controuersies, some yeares since (to the great damage of our Common-vveale, and breach of our Church-peace) raised about the notorious *fiue Articles*, (so called) and the points appendant thereon, We thought fit, according to the good course vsually taken both in Gods Church generally, and particularly in the Belgique Church it selfe, to summon a *Nationall* SYNOD of all the Churches of our vnited Prouinces, to be assembled at DORT; and for the better celebrating the said Synod to the especiall benefit of these Countries, haue, vvithout spare of our labour or charges, requested, and obteined to be sent thither many vvorthy, learned, and notable Diuines of the Reformed Churches in diuers forreine Nations, as by their seueral subscriptions vnto the Synodicall Iudgement doth appeare: and haue also, for the well ordering of the said Synode, deputed for

for euery seuerall Prouince our *Delegates*, who by their presence from the beginning to the ending of the Sessions of that Assembly, might take care, that all things might be carried there (according to our syncere intention) in the feare of God, in decent order, and by the rule of Gods word onely. And whereas the said Synode hath now, by Gods singular blessing, with so ioynt a consent of all and euery, as vvell Strangers, as Domestiques, giuen their Iudgment concerning the aforesaid Heads of doctrine, and hath moreouer passed a Synodicall censure vpon the Teachers of those erronious points; and also, with our knowledge, and consent, hath vpon the first of May last past, published the saide decrees and sentence: WEE, being desirous, that the Churches of these Countries may fully enioy the fruit of this great, and holy Worke, (being such as the Reformed Churches neuer saw before) and holding nothing more deare, nor more pertinent to our charge, then the glorie of Gods most sacred name, the maintaining and spreading of the true Reformed Religion (vvhich is the foundation of our prosperitie, and the bond of combination among the confederate Prouinces) then the concord, peace, and tranquility of our Churches; as also the preseruing of correspondence, and communion betvveene the Churches vvithin these Countries, and all other forreine Reformed Churches, from vvhich vve neither may, nor can dissever our selues, *hauing viewed*, re-

cogniſed, and duly examined and vveighed the aforeſaid *Iudgement* and *Sentence* of the Synode, haue fully in all points approued, confirmed, and ratified, and by theſe preſents doe approue, confirme, and ratifie the ſame.

Hereby *willing* alſo, and *ordaining*, that no doctrine concerning the aforeſaid fiue doctrinall Heads, other then that, vvhich ſhall be conformable and agreeing vvith the forenamed *Iudgement*, ſhall be taught, or ſpread in the Churches of theſe Countries. And accordingly, we enioyne and commaund all Eccleſiaſtique Aſſemblies, all Church-Miniſters, Profeſſors, and Doctors of Diuinitie, Rectors of Colledges, and all and euery one, vvhom theſe things may any vvay concerne, faithfully and ſyncerely to follovv the ſame, and to conforme themſelues thereunto in the performance of their Miniſtery, & functions.

And to the end that our good intention may attaine full effect on all ſides, *wee* enioyne, and command, the States Generals, and Deputies of States, the Counſellors, and Deputies of the Prouinces of Gelders, Zutphen, Holland, & Weſtfrieſland, Zeland, Vtrecht, Frieſland, Ouer-Iſſel, Gronning, and the Omlands, and all other Officers, Iudges, and Iuſticers, to obſerue and maintaine, & cauſe to be obſerued & maintained, the aforeſaid Synodicall *Iudgement*, vvith the appertenances: ſo that neither themſelues make any immutation of them, nor ſuffer to bee attempted by others in any ſort: For that wee hold, and

iudge

iudge this course necessarie to bee taken for the promoting of Gods glory, for the vvelfare and securing of this State and for the peace and tranquility of this Church.

Giuen vnder our Seale, signed by our President, and subscribed by our Secretarie, at Grauenhage, *Iul.* 2. 1619. A. PLOOS.

By order from the said States Generall.

C. AARSEN.

The Seale in red waxe vnderneath.

THE SENTENCE OF the Nationall SYNODE of DORT,

Concerning the doctrine of CONRADVS VORSTIVS, *Doctor in* Diuinity.

Whereto is annexed the DECREE of the Illustrious and mighty LL. *the Estates of Holland and West-Friesland*, ensuing vpon the said sentence.

WHereas it hath pleased the high and mightie LL. *the States generall*, by their noble and worthy Commissioners, to require this Synode, to deliuer summarily their iudgement concerning the Diuinitie, or Doctrine broached by *Conradus Vorstius*, Doctor of Diuinitie in his writings, and withall to declare, whether such his doctrine be fit to bee taught in the reformed Churches or Schooles, as wholesome and tending to edification, or might without breach of pietie be tolerated in the same: this *venerable Synode*, hauing in the

the feare of God duely weighed, and examined the premisses, hath with ioynt suffrages declared, and by this present sentence doth declare, That the said *Conrade Vorstius* (besides that concerning the fiue controuerted Articles, he defendeth and maintaineth the errors of the *Remonstrants*, reiected by this Synode) doeth in his latter writings, but especially in the Tractate, entitled, *Of God, and his attributes*, make bold with, not one or two Articles of the reformed Religion, but most of the fundamentall heads of Diuinitie; namely, such as concerne the Trinitie of persons in the Godhead, the Simplicity, Infiniteneſſe, Immensitie, Essentiall Omnipresence, Omniscience, Omnipotencie, Wisedome, and Immutabilitie of the Essence of God: as also concerning the Creation, the Prouidence of God, the Hypostaticall Vnion of two natures in Christ, the full and perfect Satisfaction performed by Christ for our sinnes, the Iustification of man before God by Faith, and many other Articles particularified, as well by the most high and mightie King of *Great Britaine*, as by diuers professed Diuines; the said *Vorstius* in those points, partly calling into question many things, the certaine and resolued trueth whereof hath long since out of Gods word beene receiued, and professed by all reformed Churches: and partly auouching expresly many things contrary to the trueth of God, reuealed in the holy Scriptures, and to the Confessions of all Reformed Churches, impeaching

Gods

Gods glory, hurtfull to pietie and mans saluation, and either wholly consorting, or very neere bordering vpon the blasphemies of the balefull heretique *Socinus*.

And moreouer, that he in many passages of his writings, doth most dangerously vndermine the chiefe grounds, founded vpon Gods word, and thence soundly deduced both by venerable Antiquitie, and also by later Reformed Doctors, for the establishing of orthodoxe Doctrine, especially such as prooue the eternall Deitie of our Lord Iesus Christ, without substituting in the place of those arguments any other for the further confirmation of true doctrine. Also, that he vseth busily to propoũd, & vrge to the vtmost such sophismes, as may inuolue and encumber the Trueth; and, as for assoyling them, neuer to attempt it, but rather to leaue them in their full strength, that they may sticke in the mindes of his readers. So that it manifestly appeareth, that his intent was cunningly to make way for the secret instilling of the impious heresies of *Socinus* and others: and that he, vnder pretence of inquiring, doth bestirre himselfe to seduce others. And for amends, hee hath, though to no purpose, endeauoured for the hiding his said sleights, to dawbe them ouer with diuers vaine distinctions, friuolous excuses, wretched shifts, and iugling dissimulations.

And therefore, that not only this his dissolute licence in Scepticall questioning of the principall heads of Christian religion, his slippery, doubtfull,

full, and winding maner of teaching is pernicious to Gods Church, ill befitting such high and sacred matter, and in that regard most vnworthy an orthodoxe teacher; but more especially, that his doctrine it selfe cõcerning many very weighty points, is in no wise to be tolerated in Reformed Churches & Schooles, but to bee thence banished and rooted out, with detestation, as being contrary both to the word of God, and to the Confessions of the Reformed Churches, impious, blasphemous, and many wayes contumelious against the Maiesty and truth of God.

But as for *Conradus Vorstius* himselfe, who as yet hath abated no whit of his errors, and hath obstinately contemned the admonitions, and iudgements of Reformed Princes, Doctors, Vniuersities, and Churches, not caring to make any due reparation of that scandall, which by his Bookes hee hath raysed, the *Synode* declareth him to be altogether vnworthy the function, and name of an Orthodox Professor, and Doctor.

Lastly, this Synode doth earnestly, and feruently intreat the Illustrious and mighty LL *the Estates Generall*, that thay would bee pleased by their authoritie, quickely to take away this scandall from the Reformed Churches; and with all to take order that the Belgique Churches be no longer infected with this spotte, and with such Heresies, and blasphemous opinions; and that for the effecting heereof the writings of this *Vorstius*, and of other the like, may with

all possible caution bee suppressed. And withall prayeth vnto God, more and more to keepe, and establish the Reformed Churches in peace, and in the profession of Orthodox Doctrine, against such prophane Heresies, and contentions, and confusions, arising out of them: and mercifully to enlighten, and bring backe into the way of truth, the said *Conradus Vorstius*, and all others, that wander with him, that the Church may reioyce, rather for their conuersion, then their confusion.

Concluded, and pronounced in the Nationall Synode of Dort, *May* } 1619.

This we testifie,

Iohannes Bogermannus, } President.
Iacobus Rolandus, } Assistants of the
Hermannus Faukelius, } Assistants of the
Sebastianus Damman, } Scribes of the Synod.
Festus Hommius, } Scribes of the Synod.

THE DECREE.

THe Illustrious and mighty LL. the Estates of Holland, and west-Friesland, hauing in their Assembly viewed the Sentence pronounced by the Nationall Synode of Dort, *against the person, writings, and bookes of* Conradus Vorstius, *Doctour of Diuinity, all things duely considered, haue vpon fore-deliberation iudged and determined, that inasmuch as hee was aforen a peculiar manner admitted to the Professorship of*

of the Vniuersity of Leiden, it therefore belongeth most properly to themselues to determine that which is fit in his case.

Whereupon accordingly they remoue the aforenamed Conrade Vorstius *from his functions in the sayd Vniuersity, and from hencefoorth call in his stipend there. And forasmuch as it is euident, that his remayning in these parts is hurtfull, aswell to the common weale, as to the Church, they banish him out of Holland, and West-Freisland, charging him to depart thence within the space of sixe weekes, and not to returne thither vpon such arbitrary penalty as shall in that case be inflicted vpon him, as a troubler of the publique peace; affoording him notwithstanding, for the discharge of his iourney, the halfe yeares stipend, whercinto he is now entred.*

Moreouer they command, that speciall letters bee dispatched to him, whereby he may be certified of these particulars, with expresse charge vnto him to addresse himselfe to the performance heereof. Enacted at the Hage Iune $\frac{27}{17}$ 1619.

By the appointment of the Illustrious and mighty LL. the Estates of Holland and West-Friesland

Subscribed,

A. Dvyck.

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